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Science and Spirituality in Creative Collaboration

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SCIENCE AND SPIRITUALITY IN CREATIVE COLLABORATION

Seventeen years after Hiroshima a divided world is still near the abyss. And yet a new horizon of hope looms out of the darkness, a great new hope for India, America, Russia, the world. This hope springs from the answer—the only adequate one—to the question of the age : *What is the master-key to that human unity on which survival, peace and progress depend?* Unity is the key to peace, and peace the key to progress. But how to develop the unity—that is the heart of the world problem.

Some of us have been studying this problem intensively ever since Hiroshima. We have worked—and worried !—in several movements which have come to grips with this issue. At last we see clearly that it is only a creative collaboration, a close teamwork between Science and Spirituality that can develop the requisite human unity.

Over and over during the past year two powerful voices in India have been sounding an identical keynote. The one is the most influential *official* in the land, Prime Minister Nehru, the other perhaps the most widely influential *non-official*, Acharya Vinoba Bhave. Both have long been champions of

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peace and progress. Both are close to the people; both have a world perspective. When Pandit Nehru visited Vinobaji in Indore a year ago he was struck by the Acharya's reiteration of what he has often declared latterly, "The days of politics and religion are over, and the days of science and spirituality have come". Many times since, in his public addresses, Nehru has sounded this note—more than any other, unless it be the need of unity, integration. It has occurred to us that these two (unity, and science and spirituality) belong together, for whether it be the question of India's need or the world's, the surest way to the unity which is indispensable is a dynamic partnership between scientific and spiritual development.

Close to the pulse of the Indian people and the world, Vinoba and Nehru have sensed intuitively "an idea whose hour has come". We in World Union, aspiring to serve the divine purpose in this era, recognise it as a master-theme of our work in the world. We say to Vinobaji and Panditji, both of whom have expressed appreciation of this World Union effort, and to all our fellow men : Let us pursue further this creative idea; let us develop this thesis and see where it leads. Let us explore together the potentialities of a resourceful and adventurous collaboration of science and spirituality for the unity that can mean survival, peace, progress for ALL.

We begin with the weightiest, most solid fact of life : *The world is ONE ; all life is one :* We are all sprung from a common source; in all essentials we are really a unity. Both Science and Spirituality bear witness to this sovereign fact.

This unity is basic and enduring; our differences are superficial and transitory. It is not that we have to import the unity. It is HERE ! Let us *wake up to it and strive to live up to it.*

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But how ? A merely *intellectual* awakening will not do. It must be an awakening *where we live*, on a deeper level of our nature, the spiritual or psychic or soul level. In fact, it is the intellect—the ordinary rational mind—that has all along been the mischief-maker, habitually stressing differences, while the ego, the selfish nature magnifies and exploits these differences, these human foibles. Some differences may seem rather important for the time being. But scientific progress has put into man's hands such vast powers for destruction that he can no longer afford to stress dissimilarities to the point of "the mutual ruin of the contending parties", as Marx put it a century before Hiroshima. Let us therefore try to grasp the secret of human unity. If superficially, on the level of the rational mind, we are divided, we must turn to our deeper nature, in which our Oneness is the great Reality, and build a dynamic partnership between science and the spiritual resources within us. Only thus can we enjoy the marvellous progress which the march of science has opened out before us.

Science and Spirituality are well matched. They have an affinity in ways which have everything to do with unity. Both have an open-minded, experimental approach to truth, following the light without prejudice, wherever it leads. Science deals with *objective* truth, apprehensible by the senses and the reason, spirituality with *subjective* truth, apprehensible by the super-sensory faculties, intuition and the like. Both are strongly progressive in their outlook.

One of the false dualisms concocted by the intellect of modern man in his reaction from religion and his hot pursuit of science is the assumption that spirituality is incompatible with the scientific approach to life, that there is an inherent antagonism between science and spiritual experience. Man's conquest of nature has meant his learning to use ever more

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subtle and potent forms of energy—water, wind, steam, electricity, atomic energy. Note the trend. The old gross materialism of a century ago is simply nowhere today. We suggest that it is time to abandon the old-fashioned dualism between spirit and matter and to regard them as two faces of the same coin, two aspects of the one Reality. As with the colours of the spectrum, one cannot tell where one ends and the other begins.

One reason for the persistence of the error has been haziness about what "spiritual" means. It is often confused with cultural, or ethical, or religious, or even intellectual. But "spiritual" pertains to a higher (or deeper, if you will) level of consciousness than the rational or mental consciousness. Higher also than the ethical, which is part of the mental, as is shown by the widely differing opinions about points of ethics among various peoples. "Spirituality" is not to be confused with "spiritualism" which deals with supposed communication with departed spirits by "mediums" in seances, and the like.

Religion *at its best* includes the spiritual, the higher consciousness, but has also commonly gathered up so many other elements—tradition, dogma, ritual, institution—that the spiritual impulse is easily obscured and neglected. Spiritual explorers, of whatever religious background or affiliation, have shown an impressive identity of essential spiritual experience, and speak with one voice—although not so addicted to speaking as the rest of us !—about the reality of higher levels of consciousness that await our spiritual development. But in the realm of religions we generally find division worse confounded, the sectarian impulse run riot, while movements towards religious unity progress very slowly. (Unity among adherents of various religions would be furthered by our emphasis on spiritual experience, for it is supposed to be central and essential in all religions.)

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While spirituality has been much misunderstood and neglected, science has won the respect of modern man for its attitude towards truth, its phenomenal achievements and its service to humanity. We must capitalize on this respect for science in order to save science and all its works from destruction, invoking the saving power of a dynamic spirituality as the true creative partner of science. *For science, despite its achievements, has severe limitations.*

Science Potent, but Limited

There are three massive problems of the human dilemma which science cannot solve; they can be solved only by an integral spirituality. (By "integral spirituality" we mean one which is not escapist but which embraces the whole of life for its progressive transformation.)

The first major problem of man which science cannot solve may be stated thus : At the heart of the divisions that imperil peace and prevent progress is the human ego. Be it the individual or the collective ego, egoism is the mischief-maker, breeding rivalry and conflict. What can tame the ego and supplant it with unselfish brotherly love or creative altruism ? Dr. Pitirim A. Sorokin, eminent social scientist of Harvard University, and his colleagues of the Research Centre in Creative Altruism, in *The Reconstruction of Humanity* and other scholarly works, have shown that the only hopefully adequate source of dynamic altruism is "the super-conscious" (i.e., a level of consciousness above the ordinary reasoning consciousness) which has been tapped by the spiritual giants of all time and of whatever religion, even of no particular religion in some cases. A dynamic and integral spiritual development is the only adequate cure for the divisive ego, the first problem of the human dilemma.

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Second, there is our need—a desperate one in an age like this—of a wisdom beyond the operations of our fumbling intellect or rational faculty. Here again it is evident that those who have explored and penetrated into not only the realm of intuition but still higher levels of the superconscious —the saints and sages and seers—characteristically are possessed of wisdom above mere knowledge, a true synthetic spiritual wisdom, in place of the ordinary analytical, critical, mental knowledge.

The third need, again a crucial one in this age of fearful powers loosed upon the world scene by science in the service of the State, is that of discovering and utilizing creative *spiritual* powers that can master the potentially destructive *material* forces. Recent pioneering spiritual experimentation reveals the reality and potency of spiritual power available to higher ranges of consciousness. Of this we shall have more to say later.

Where science can go no further and spirituality must take over, has been eloquently expressed by a social scientist, Dr. Kewal Motwani, Head of the Department of Post-graduate Studies and Research in Sociology of Jabalpur University, in his presidential address at the Indian Sociological Conference in 1960 :

"I believe the Spirit in man will come into its own, as the spiritual destiny of man and society will come to be the predominating ideals of the study of society in an increasing measure in the near future.

"But I should not be mistaken to be opposed to scientific methods of research. In the world of empirical experience, we live according to the laws of this world, and discovery and application of those laws to social phenomena is a fruitful

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method of study. But over-emphasis on measurement, quantification of subjective elements of life, misses the very purpose of scientific research. If I may use the expression of the late Sir Aurthur Eddington, man is a poem, and we cannot take the square root of a poem. We can count the vibrations of a piece of music produced on an instrument and play them without the arrangement of music, but that won't be music. Music lies in the gaps between the notes played in such a manner as to evoke the desired *rasa* of *ānanda*, the emotion of joy, in the listener. The composition of that music as well as listening to it are subjective experiences far, very far removed from laboratory techniques of measurement and analysis.

"Sympathetic participation in the general stream of life, intuition, creative imagination, which are manifestations of the spirit in man, have to be given their due recognition in our study and in the presentation of our conclusions. The place of intuition in the study of, and research in, the social experience of man is a fruitful field of study and I recommend it to the younger generation of sociologists of our country."

The shock of two world wars in one generation, at the height of the triumphal march of science, and now the thought of a third of unthinkable consequences, have shaken our confidence in the adequacy of science alone. As the eminent historian, Charles Beard, has observed :

"Despite the certainty it was once believed science would ultimately deliver, and of the very hope that it can in the nature of things disclose certainty, human beings now concede their own fallibility and accept the world as a place of trial and error, where only those who dare to assume ethical and aesthetical responsibility, and to exercise intuitive judgment, while seeking widest possible command of realistic knowledge, can

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hope to divine the future and mould in some measure the shape of things to come".

The Unitive Role of Science

While stressing the inadequacy of science, we must not lose sight of its unitive role in human life. Sri Aurobindo says, in *The Ideal of Human Unity* : "Science especially has been a great force in this direction, (the internationalist idea) for science is a thing common to all men in its conclusions, open to all in its methods, available to all in its results; it is international in its very nature; there can be no such thing as a national science, but only the nation's contribution to the work and growth of science which are the indivisible inheritance of all humanity. Therefore it is easier for men of science or those strongly influenced by science to grow into the international spirit, and all the world is now (about 1918) beginning to feel the scientific influence and to live in it. Science also has created that closer contact of every part of the world and every other part, out of which some sort of international mind is growing....The growth of knowledge is interesting the peoples in each other's art, culture, religion, ideas, and is breaking down at many points the prejudices, arrogance and exclusiveness of the old nationalistic sentiments."

Not only have the inventions of science made the world of today one vast neighbourhood; science, even during the Cold War years, has demonstrated its unitive potentialities, witness the massive collaboration of the scientists of all countries in the International Geophysical Year. Consider also the wealth of projects of the science wing of the United Nations Educational, Scientific and Cultural Organisation. There is moving evidence of the unitive tendency of the spirit of science in an address by Dr. I. I. Rabi, Professor of Physics in Colum-

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bia University, New York, in 1956, on "The Social Responsibility of the Scientist". So relevant and inspiring is this recent testimony of a great scientist that it merits quotation at length :

"It is not my intention to intensify the pall of fear which now hovers over all mankind. Fear is not a good starting point from which to solve any problem. Nevertheless, this is a time which calls for action rather than lament. Within our own sphere, we must each find some mode of action which will bind men together, give them hope for the future and courage to take the initiative to meet the pressing problems which confront our nation in relation with others. We must emphasize results which come from peace and cooperation, as contrasted with the certain misery which would follow any desperate attempt to settle an issue by force of arms. We must discourage feelings of futility and fatalism which we see expressed all around us."

Our scientist then refers to "the higher values of cooperation for the founding of a new civilization," and observes : "That a basis for such cooperation exists in the scientific field was amply demonstrated this summer at the Geneva conference on the peaceful uses of atomic energy. If note is taken, others will find equal opportunity in other spheres to find ways to bring men together for the common welfare of humanity. In spite of all discouragement, it is incumbent on some of us, at least, to rise above the cold war kind of thinking of the past decade. We must patiently but persistently seek through action to find ways of turning our fears into hopes. The very things we dread may indeed be the opportunity for our generation to bring the world to paths of enduring peace.

"That the world is ready for this is shown by the enormous response in this country, and indeed all over the world,

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to the faint glimmer of hope which was kindled by the summit conference in Geneva in July, 1955. The conference on the peaceful uses of atomic energy which took place in Geneva the following August demonstrated the feeling in an even more practical way.

"I would like to tell you something of this conference because it was something very definite and very specific. It was such an unprecedented event that a little historical background is in order. The suggestions for this conference arose out of President Eisenhower's historic address to the United Nations Assembly, in which he proposed an international agency which would serve as a kind of international pool for nuclear materials and technical information. All member nations could contribute to and draw from this pool under suitable arrangements which are still under study in the United Nations.

"This proposal received very favourable comment in the world press at the time. It was, therefore, natural for the United States to suggest a scientific conference to be held in which scientific information could be exchanged in an atmosphere free from propaganda and intrigue."

Dr. Rabi had the honor of being appointed "chairman of a committee of one" to get this project under way. The project had the strong backing of President Eisenhower, the State Department, and of Mr. Lewis Strauss, the Chairman of the United States Atomic Energy Commission. The professor continues :

"To my surprise, the initial reception of this idea by scientists in this country and in Europe which I visited twice, in the summer and fall of 1954, was even less than lukewarm. There was a hopeless feeling that the conference could not

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succeed; that it would be regarded as a propaganda stunt; that the Soviets would not join; that the papers presented at the conference would be of an inferior quality because of atomic secrecy; and that, in general, more harm than good could come of it."

However, by Dr. Rabi's persistence and persuasion the British, Canadians, and French were won over to the general idea. In December 1954 the conference proposal was approved in a resolution in the General Assembly of the United Nations by a vote of sixty nations including the Soviet Union, with none opposed.

"What finally resulted was an agenda close to the original United States proposals, which covered twelve days of fifty-six sessions, and a set of rules and procedures which excluded all discussion of a political nature. The items ranged all the way from pure science and physics, chemistry, biology and medicine, through the technology of nuclear power, the use of radio-isotopes in industry, and the economics and organization of a nuclear energy economy.

"As soon as it became clear that the conference would indeed be held and under such significant auspices, the whole mood changed. When invitations went out to American scientists to submit papers for the United States Government to present, over 1,000 papers were submitted within a very short time. There was apparently a strong sentiment latent in American scientists for international cooperation, which took this concrete way of expressing itself. Apathy turned to enthusiasm, and the United States finally presented about 500 papers to the conference. Similar attitudes appeared in other countries in different parts of the world, including those within the Soviet orbit.

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Soviet and American Scientists

"I would like to give you some impressions of the rest of this conference. The atmosphere was amazingly friendly and intimate. The papers, on the whole, were excellent. Even where material was presented which was not new, the richness of the presentations gave one new and integrated perspectives of the technical situation. We learned about Soviet thinking in this field and of the vast scope of their atomic energy enterprise, second only to our own. We met their scientists and found them extremely capable and with the same problems, and, what is more important, with the same attitudes towards science as our own. For the Soviet delegates it was a tremendous experience, for most of them had never been outside Russia or met Western scientists with whose work they were familiar.

"I would like to quote a few paragraphs to you from a talk which was given by one of the Soviet scientists over the Moscow radio, beamed to Hungary, in Hungarian, from a a translation which I received. In other words, this is no propaganda aimed at the United States but to Hungary.

'The international scientific conference called in Geneva to deliberate on the peaceful uses of atomic energy was not only the first truly great international conference in the field of physics ; we can certainly claim as regards scope and significance that it was a conference of scientists unique in history. The circle of topics discussed was very wide, yet it centred on one principal problem : how to turn the vast source of energy latent in the nucleus of the atom more quickly and more productively to the benefit of mankind.

'It was of paramount importance that at the great con-

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ference an atmosphere was created that was at once friendly, free from superfluous officiousness, and characterized by objectivity worthy of such a serious scientific gathering. At the conference sessions, the debates were very active and friendly in tone which, however, did not preclude critical observation. It is to be noted with satisfaction that the scientists of the world easily found a common language. The significance of this fact is inestimable.

'The participants of the conference paid constant and great attention to the contributions of the Soviet delegates. In the course of our conversations, my foreign colleagues repeatedly declared how impressed they were by the new data concerning the construction in the U.S.S.R. of the new accelerator nearing completion. While noting with satisfaction the recognition accorded Soviet science at the Geneva Conference, I by no means wish to claim that the contributions of scientists from other countries or their exhibitions were less significant or interesting than ours. On the contrary, many were most successful.

'Thus, I speak of the subject nearest to me—the accelerators of charged particles. I want first and foremost to point to the outstanding report presented by Ernest Lawrence, the eminent United States expert on high voltage accelerators. Our scientists and engineers were unanimous in their praise of the report of the United States scientist Dr. Zinn, on the core of the reactor. Most noteworthy were the exhibitions staged by the Western countries, the United States exhibition in particular.

'To sum up, there were many most valuable and interesting things from all the experts. The conference has given a very great incentive for mutual exchange of views and will undoubtedly promote the more rapid advance of science and technique.'

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"If this speech, delivered as propaganda to Hungary, is representative of the impressions of the Russian scientists, as I know it is of ours, I am quite satisfied with the results of this conference in reestablishing the worldwide community and communion of scientists. I hope that the spirit which was generated by this conference will have its effects in the future. It shows that men separated by political and geographical barriers nevertheless can combine in a common human endeavour, and that the living tradition of science cannot be killed even by two generations of totalitarian oppression."

This is indeed a significant demonstration of the unitive spirit of science. By now there has been some disillusionment with summit conferences on the political level, *but not on the level of science*. Although the disarmament negotiations have thus far made almost no progress *politically*, the Russian and Western *scientists*, in their preparatory conference at Geneva in 1958, readily came to agreement.

A Dynamic, Creative Partnership

This brings us to one of the most hopeful things about the science-and-spirituality approach to world peace: It would seem most likely to succeed in commending an integral, creative, progressive spirituality to those who have assumed that they must choose between religion and materialism, whether the avowed materialism of the Communists or the practical materialism of many moderns anywhere in the world. This approach would offer an attractive and dynamic third alternative. It would stand the best chance of building a great and growing bridge of understanding and common aspiration and unity across the Cold War chasm.

How can science and spirituality work together, since each needs the other and the world needs both, in creative

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partnership ? Appearing before the world arm-in-arm, each acknowledging the validity and necessity of the other, they can help to dispel from the minds of men a false dualism and its resultant division and conflict.

The spiritual urge without the scientific attitude tends to obscurantism and superstition. Science without the spiritual approach tends to suicide—in the gross sense, world destruction, and in the subtle sense, the loss of one's vast potentialities for spiritual development.

A scientific, experimental approach to spirituality will tend to keep it free from aberration and commend it to truth-seekers. The spiritual quest needs the open, disciplined search for truth and the respect for validated experience which characterise science, if it is not to degenerate into a credulous occultism. The deeper intuitive wisdom, the synthetic vision and the potentially superior powers of a dynamic spirituality are manifestly needed by science. Genuine spirituality can save science from the "pride that goeth before a fall". The truth-momentum of science tends to carry the minds of men towards deeper truth. As science frees man from slavery to disease and drudgery and hunger, he is more free for spiritual and cultural development. Science can encourage spirituality to apply itself to the world's progress and not to seek escape. On the other hand, an integral spirituality with its universal outlook can sometimes save science from acquiring a trivial perspective. As Robert Redfield, social scientist, has said, "The emphasis on formal method sometimes carries the social scientist into exercises in which something not very important is done very well.

"It is distressing to think that sociology can be associated with the solution of problems of a trivial kind and that the more precise our research becomes the more science resembles

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the deaf man in Tolstoy, muttering answers to questions that no one has asked him.

"As a matter of fact, the versatility and complexity of some of our new techniques may account in part for the public indifference to our discipline. Many of these techniques are so complex, and many of our concepts so opaque, that they have interest and meaning only to other sociologists and have no relevance to the society at large. Nor do they produce results that have any claim to a universal attention or a public appreciation. The situation with respect to both methods and concepts sometimes reminds me of the little old lady at the zoo who inquired of the keeper whether the animal in the cage in front of her was a male or a female hippopotamus. 'Lady', he replied with dignity, 'that is a question that could conceivably be of interest only to another hippopotamus'."

Spirituality can help science in extending its explorations in such frontier fields as psychology and sociology. Even in biology and botany a creative partnership beckons. World Union workers have experimented, under the inspiring supervision of Dr. T.C.N. Singh, Head of the Department of Botany of Annamalai University, with the effect of meditation and other subtle and spiritual influences on the growth of plants, with impressive, sometimes striking results. This promises to develop into a significant chapter of World Union's work, of special relevance to its master-theme.

An intriguing "sign of the times" was the suggestion made to us on a World Union tour three years ago that we sponsor an International Spiritual Research Centre. What was remarkable about it was its proposal by the venerable bearded President of the All India Sadhu Association, Sri Vedanti Rampadarth Dasji, the head of a temple in the ultra-traditional town of Ayodhya, U.P. Is it not time to take this

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proposal seriously ? The truth-seeking spirit of science will tend to make the scientist open to the science of the Spirit. Certain modern *ashrams* and other centres which foster an integral and dynamic spiritual development are laboratories and living demonstrations of the creative partnership of science and spirituality.

One can envisage in time a chain of such centres around the world, banded together in a pioneering collaboration. Such developments and many others should eventuate, as material resources which science has made available are invested in World Union projects, and in others as well.

Spirituality and science together can be a growing progressive force in opening the eyes of men to the irrelevancies and corruptions of religion and politics as both are commonly practised.

An integral spirituality can lift the horizons of men as they awaken to the call to participate consciously in man's further evolution, and in so doing encourage the consummation of the dynamic master-concept of the nineteenth century, that of evolution, in the fulfilment of the master-concept of this century, integration. While science has built up an impressive array of testimony to the inherent unity of all life, it is only a profound spirituality that can testify to the deeper reaches of the Oneness.

And let us keep ever mindful that only an integral spirituality can solve the triple dilemma of modern man—the problems of egoism, wisdom and power—and save science from contributing to the suicide of the human race in having loosed a Frankenstein it cannot tame.

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It remains for us to begin to answer the inevitable and welcome question, *What can I do about it* ? We say "*begin* to answer", because the better part of the answer should come from within yourself, as you progressively seek inner guidance step by step. We can only offer initial suggestions, and from time to time, in World Union newsletters or bulletins, serve as a clearing house to transmit ideas and experiences which others have found helpful.

The first thing is to ask yourself, Am I really ready to do something about it, something adequate, and not merely make an impulsive gesture ? Do I see the truth of what is here proposed and feel a call to give myself to the service of this truth in the adventure of the years ahead, working for this cause according to my best light ? We are far from seeking mere members; although you can become a member, we welcome *workers, supporters, partners.*

You may introduce to this truth men of science who seem to be open-minded, open to spiritual realities; also spiritually interested or advanced persons who are liberal and open—*anyone* who may welcome this light and this movement and its work. Appropriate free literature for this purpose is available from World Union.

Any three persons can apply for authorisation to start a World Union local group. You are welcome to our pamphlet containing : Objects of World Union. What My Membership in World Union May Mean. Suggestions for Individuals and Local Groups of World Union. You will find the latter ("suggestions") full of creative possibilities for fellowship, study, spiritual growth and work for this cause.

Acquaint yourself with the lives of scientific and spiritual pioneers and explorers, past and present. A bibliography of

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these and other books suitable for your personal reading or for group study is being prepared. Study booklets on the master-theme are expected to be published and made available to individuals and local groups.

As you learn about types of spiritual experimentation which have been done, e.g. the effect of prayer, meditation, etc. on plant growth, and which need to be carried further, you may be drawn to experiment yourself. Above all, let us each one aspire to bring up the arrears in his own spiritual development. Support this work and other work in this field with your prayers, your service, your voluntary contributions. (World Union is registered for tax exemption.)

We are confident that we shall find a ready response to our master-theme the world over. Beginning here in India, we hope to arrange a series of radio talks and radio forums on "The Creative Collaboration of Science and Spirituality, a New Hope for Mankind". In key places we plan to arrange for week-end creative seminars on this theme, to be initiated wherever possible by a radio forum. Probably the usual forum pattern will be an outstanding scientist, a spiritually advanced person, and a representative of World Union on the forum panel. Similar types of persons, with some from the general public, will take part in the seminars. During long vacations (summer and autumn in India) one week creative seminars are expected to be held in specially appropriate places where the participants can live together, as well as work and study.

The papers and discussions of the seminars and the radio forums are expected to be of a calibre to merit publication in *World Union*, our bi-monthly journal, and in a book which should be much in demand around the world, potentially a most timely and significant volume. We may arrange for articles on Science and Spirituality by leading men and women

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in this field, to be syndicated in papers and journals. Other developments will be forecast or described in *World Union* and in our periodic newsletter or bulletins.

What can be of more urgent importance than a world-wide campaign of awakening to this great new hope ? Generations to come will bear grateful witness to the truth of this insight —that the dynamic partnership of spirituality and science is the only solution to the triple dilemma of modern man, the master-key to the unity on which survival, peace and progress hinge.

To the reader we say, let us band together to learn how to realize this saving truth in our lives and help awaken others everywhere to its promise . This Call is addressed to individuals and to groups or societies alive to the need of the hour.

Very timely is this resolution which the Indian Science Congress recently adopted unanimously.

> "The Indian Science Congress views with deep concern the continuing preparations for war involving the use of weapons of mass destruction and of nuclear weapons in particular and urges upon all scientists of the world to strengthen their activities to ensure that the tremendous power created by science is not used for man's self-annihilation and is employed exclusively for the good of the entire human family. The Congress considers that scientific discoveries representing the majesty of the human mind make it possible, for the first time in the long history of man, to abolish want, ignorance and disease from all parts of the world and calls upon scientists everywhere to help in the purposeful achievement of this great mission of science."

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In unity there is strength for the pursuit of still greater unity, a unity adequate to the challenge of the age, *Unite or Perish.*

The time is *now* for a mobilisation of scientific and spiritual resources for a grand assault on division, conflict, narrowness, ignorance, disease and want. Considering the temper and pace of world events, there is no time to lose. What a moment of history in which to play our part wisely and resolutely !

Jay Holmes Smith

Published by
World Union,
Sri Aurobindo Ashram,
Pondicherry, India.

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Printed at:
Sri Aurobindo Ashram Press, Pondicherry-2. (India)

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